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THE REFORMER.

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone——

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

Oh! backward-looking son of time!—
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Siva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

As idly as, in that old day,
Thou mournest, did thy sires repine,
So, in his time, thy child grown gray,
Shall sigh for thine.

Yet, not the less for them or thou
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats!

Take heart!—the waster builds again—
A charmed life old goodness hath;
The tares may perish—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Ho, wake and watch!—the world is gray
With morning light!"

John Greenleaf Whittier.

THE INSTITUTIONAL CHURCH A FACTOR IN CITY MISSIONS.

MRS. J. N. KNIPE.

[This and the following papers on the same subject were read before the annual meeting of the W. G. M. S., at Princeton, Ind.]

THE city is the great heart of civilization, whose pulsations are felt in every corner of the land. To the city flock the multitudes of every degree of mental calibre, of every class of social standing, of every shade of religious belief and unbelief. Tacitus' description of Rome as the "*colluvius gentium*," the sink of nations, may be taken as a fit designation of the cities in our own land, which are fast becoming the sinks and slums for the Old World's depravities, as well as for those which have their roots in our own soil. In the midst of wealth and luxury, poverty and misery stalk, raising their voices, crying for a crust of bread. Dives and Lazarus meet face to face, and the *ennui* of surfeit is contrasted with the desperation of starvation. The forms of Christianity are observed with much pomp and ostentation, while heathenism in all its worst features hides in the alleys and lanes and crowded tenements of these great centres of population.

For that most startling picture drawn by the writer of "The Bitter Cry of Outcast London," a counterpart may be found in the congested district in any of the great imposthumes of which we boast as great cities. Their bitter cry is but the faint, smothered echo of a distant, almost inaudible, sob of anguish; their abject physical degredation but the outward sign of that inner moral degradation which is sapping the true, the spiritual life of the countless multitude.

To the city flow, in a broad, ceaseless, putrid stream, roughs, gamblers, thieves, lawless and desperate men of all sorts. *There* scepticism and irreligion abound. *There* inequality is greatest and most obvious, and thus are being multiplied and focalized those principles of anarchy and destruction which are a menace to our institutions, a curse to society and a corrupting element in the body politic. Well has Carlyle said, "What a fermenting vat lies simmering in our great cities." It is becoming yearly more evident that a dozen centres of population in our glorious republic will form the arena on which the mighty and decisive battles are to be fought between Christianity and infidelity, belief and agnosticism, liberty and licentiousness, law and anarchy, immorality and virtue, God and Satan. Already the great struggle for the mastery has begun. The alien forces hostile to our institutions are waxing strong and defiant, and the coming decade may decide the future of our nation. Shall this be Immanuel's land? Then we *must* conquer the cities for Christ?

Too long has the church of God been sleeping while the perishing multitudes have been drifting further and further away, until now a great gulf lies between them and her. Too long have the children of God been at ease in Zion, *dreaming* of ways and means to reach the masses, while those same hapless masses have been struggling in an open-mouthed abyss which has almost engulfed them.

When we behold the magnitude of the enemy's army, and reflect that the rescued are but a ghastly minority, we must call a halt, we must devise new plans, we must change our tactics or lose our cause. Are our remedial measures adequate for an effectual dealing with the evil, or are they but the poultice to a cancer that needs the knife or the cautery?

Do we aim only to save the spiritual man? Of what advantage will it be to erect costly churches with cloud-tipped spires, pointing man to salvation from a

perdition in the world to come while never a hand is stretched out to save him from the "*inferno*" of his present existence? The great Author of salvation became incarnate that he might make it possible for humanity to attain unto the measure of the stature of a perfect man. Christ Jesus taught by precept and example that not only the whole man, but the whole life of man, is sacred, and whatsoever we do must be done for the glory of God. He did not make the mistake of the Greeks, who developed a most perfect intellect and body, but considered not the importance of the spiritual nature; nor yet did he fall into the error of those who, wholly neglectful of mind and body, sought only to develop the spiritual. "The Renaissance" says Dr. Schaff "aimed at the development of the natural, and the Reformation at the the renewal of the spiritual man. The Renaissance looked down on earth, the Reformation looked up to heaven." Both were, therefore, defective, being one-sided. What we need is a combination of the Reformation and Renaissance, drawing its inspiration from Christ himself, the perfect man, aiming to perfect man in his fourfold nature physically, mentally, morally and spiritually, hastening the down-coming of the New Jerusalem from God out of heaven, and giving to man a fore-gleam of the future glory and a foretaste of the future promised blessing while absorbed with the carking cares of earth.

The old appliances and methods have failed to meet the exigencies of the case and are seemingly impotent in the present emergency. The church of Christ, purchased with his precious blood, must forget past attainments, must realize her true position and permit the full development of her splendid organism in order to the attainment of her high ideal.

"Let the dead past bury its dead!
Act, act in the living present!

Let the church realize that she is destined not to divorce religion and philanthrophy, social science and reform, but to bind them more closely together. Let her realize that the two fundamental laws laid down by the great Teacher are so completely interwoven that obedience to one necessitates obedience to both; that we cannot accept the brotherhood of God and reject the brotherhood of man; that to elevate the spiritual life of man we must elevate his physical life; that if we would be interested in his moral and intellectual development, we must also be interested in his material development. Let the church but realize these things fully, then would she solve the great sociological problem of the age, and properly adjust all relations between man and his fellow. We know that the gospel of Christ can govern man in all the complex relations of life; we know that it can fit him for earth as well as for heaven.

Christ uses the church as the channel through which the leavening influences of the blessed gospel flow from the throne of God until they permeate the masses. He uses the church as his agent. Shall we allow the channel to be so filled with selfishness as that the life-giving water shall stagnate? Will the agent prove false to the trust? "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" Increase thy vitality; enlarge thy conceptions of the great mission with which thou hast been entrusted, and seize this grand, this glorious, this fast-fleeting opportunity to gain a permanent influence, to apply the gospel principles to the entire life of the perishing throngs.

The church should not only reach out to rescue the sinner, but should wage war with the cause of his sin; not only pull him out of the pitfall, but see to it that the pitfall is removed, the evil spirits

cast out and the vacuum thus caused filled, lest other spirits more numerous and more vicious take possession of the heart swept and garnished. For the pleasures of sin the joy of Christianity must be substituted. For all who are engaged in Christian work the fit motto with which to emblazon their banners is, "We conquer by supplanting." Thus have all successful reformers done. Thus must the church do to-day else the children of the world will be found wiser in their generation than the children of light. Satan seeks to conquer the world by supplanting the home with the saloon and its auxiliaries; he is employing new methods, devising new ways, to lure the unwary into his trap, holding out the attractive side and winning the confidence, concealing in a subtle manner the poison which destroys the soul. Many a young man has been led into the saloon to listen to the sweet strains of music, to enjoy the social chat and easy-chair, who would have been very indignant had you hinted that he would fill the drunkard's grave. To the many boarding in our great cities, depending on the meagre hospitality of strangers; to the many boys and girls, young men and young women, who have to seek pleasure and recreation outside of their homes, these attractions mean much. Shut up in the crowded factory, store, workshop, or office all day, nature craves a change, and if the home *can not* afford it, if the church *will not* afford it, the theater and saloon will.

We have glanced cursorily at the prevailing conditions in our cities, the small, ill-ventilated, filthy, crowded rooms in which many of the poor must live, hearing nought but oaths and curses, seeing nought but what is loathsome and defiling, and should we not rejoice when any seek to escape, if it be only for a while, from such environments and breathe a purer, holier atmosphere? The agencies which have been employed to aid them in so doing have been many and varied; some aiming at the spiritual, some at the moral, and others at the physical. But all have fallen short of perfection. The happy and effectual combination of these factors is found in the Institutional Church, a phrase which is believed was first used by Prof. Tucker, and which has established itself in our ecclesiastical terminology, representing the endeavor of the church to exert a continuous influence on the whole life of man. It begins with the people just where they are, meets the needs of which they are conscious, and so gradually leads to a consciousness of the needs, higher and nobler. Its practical operations include such helpful agencies as a library and reading-room, together with facilities for debating societies, literary association; Chautauqua circles and university extension classes; gymnasium with senior and junior departments, hot and cold water baths, swimming pool; amusement hall, supplying a variety of healthful and innocent games, an orchestra, pianos, a brass band and instruction in singing for both old and young; for boys a thorough military drill and instruction upon the fife and drum; for girls, classes in sewing, cooking, housekeeping, dressmaking and typewriting; a day nursery to accommodate poor women who are obliged to work and know not what to do with their little ones, and a kindergarten for neglected children who are too young to go to public school; a clothiery to supply partly worn apparel to the worthy poor; an employment bureau, lecture courses, popular entertainments and other agencies of a like uplifting and philanthropic character.

Every Institutional Church has not necessarily all of these features; they have their distinctive differences, but they all seek to become the centre and source of all beneficent and philanthrop-

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ic effort, and to take the leading part of every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the whole world. They all aim to save all men, and all the man, by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and means to the great end of saving the world for Christ. The Institutional Church stands for open church doors every day and all day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational reformatory and philanthropic channels, to the end that men may be won to Christ and his service, and the church brought back to the simplicity and comprehensiveness of its primitive life.

Now the crucial question comes, How have they succeeded? Let Pastor Scudder answer: "No need of talking about reaching the masses any longer; we have more masses than we know what to do with. Not only have they been attracted to the educational and social advantages of the Institutional Church, but they have been brought into its membership, and the highest office of the church, the conversion of sinners and the edification of saints, has been attained. In the Jersey City Tabernacle the membership has more than doubled in a few years."

In Berkeley Temple, Boston, hundreds have come out on the Lord's side and made public profession of their faith. In the Baptist Temple, Philadelphia, Institutional work has tremendously increased the congregation, and all this in localities where churches working on the old lines have either been abandoned or transplanted to new fields. Such an oasis amid a wilderness of dirt, drunkenness and degradation is bound to exert a salutary influence upon the people and improve their manners and their morals.

Perhaps the strongest testimony in favor of this great factor in city mission work is given by its opponents, the emessaries of Satan, the rumsellers, who say it is hurting their business and drawing away many of their patrons.

The pastor of a church in Brooklyn, N. Y., in order to attract and hold young men, opened a house known as the "Dutch Arms," opposite his church in which the distinctive features of the Institutional Church were provided. Soon after opening it, he received a letter from a father in one of the western states asking him to look out for his boy, who had recently left home to seek his fortune in Brooklyn. The man had lost his wife and had been so busy that he had not been able to give his boys the companionship they craved, and now this one having come to young manhood had gone forth, but gone without his mother's Saviour. The pastor soon discovered him in the "Dutch Arms," in which he had become much interested, and gradually drew him into his Bible class and church. One day the young man imparted to him the information that he had secured a good position in the West, and expected soon to leave for it. Earnestly the pastor urged him to profess his faith in Christ and unite with the church before he went, as it would be much easier for him to take the stand there than when among strangers. The young man did so, was dismissed to the congregation in the town whither he was going, and is to-day an earnest worker for Christ and souls.

Surely an institution capable of doing work of this character is worthy of a place among the approved agencies of the church. True, wise, consecrated leadership is required, but this has been provided by God and trained in the church.

To the physical, moral and intellectual elements must not be accorded the prim-

acy which belongs of right to the spiritual, but when used as accessories, they must and do subserve a wise and useful purpose. "What will a man give in exchange for his soul?" was the startlingly suggestive inquiry sent ringing down the corridors of time by our great Exemplar, yet he was careful of the body, the temple of the spirit, and was unceasing in the use of the word that brought healing to the sick, sight to the blind, power to the impotent, food to the hungry, even life to the dead.

God could, in his all-wise providence, have regenerated this world by a magnificent and instantaneous display of omnipotence, but it pleased him to do it by a Saviour, Jesus Christ, the righteous one, who can save to the uttermost all who come unto God by him, who can save the vilest sinner without any man-made appliances. Yet to us he has committed the work of bringing the suffering sighing sinner and the glorious, life-giving Saviour together. The means of doing this, the choice of the pulpit from which the gospel of the grace of God shall be proclaimed, he has left to us. The Institutional church has been chosen, blessed and crowned with heaven's approval. Let us bid it God-speed.

Philadelphia, Pa.

IS THERE A DEMAND FOR THE INSTITUTIONAL CHURCH?

MRS. R. H. HOOD.

Before answering this question either affirmatively or negatively, we should understand what the Institutional Church is, the principles upon which it is founded, and the object it has in view. As an organization, it is of comparativly recent origin; yet the underlying principals by which it is governed date back to the very beginning of the Christian era.

The managers and local workers of the Institutional Church are, seemingly, following Paul's example when he said, "I am all things to all men that I might by all means save some." They are also following in the footsteps of our blessed Lord, who went about continually doing good. The expression "doing good" is a comprehensive one. It includes all kinds of doing except evil doing. The Master's crowning object in coming into the world was to redeem souls. "The son of man is come to seek and to save that which is lost." Study closely the Saviour's life if you would understand the various methods he employed in saving souls. It was by doing good in almost an infinite variety of ways. He adapts his methods to the circumstances and peculiar needs of the persons whom he would win. At one time we see him cleansing the leper, healing the sick, or opening blind eyes or deaf ears; at another, restoring the withered hand or making the lame to walk or the dumb to sing. At one time he provides for the guests at a wedding at Cana, or for the hungry thousands by the sea shore; at another he discourses with the one woman at the well concerning the living water, or with the multitude in a desert place concerning the bread of life. At one time he speaks of industry, economy and charity; at another he emphasizes the importance of implicit confidence and firm faith in the God of all grace. At one time he speaks of infinite wisdom, or in tones of divine compassion; at another, of a home in glory and the everlasting joys of the redeemed. Yet it matters not where the Master begins with his words or his works—his one *all important object* is to

lead the darkened soul to light, the thirsty soul to the living water, the hungry soul to the bread of life.

Now I do not say that the Institutional Church is perfect in its organization and management, but it certainly has an important place in the Master's vineyard. Through it is being accomplished a work which has not been accomplished by our standard methods of church organization.

But what is the Institutional Church? I cannot answer in a sentence. When Christ explained to Nicodemus the nature of the new birth, he employed this figure: "The wind bloweth where it listeth." Nicodemus could understand what the wind is by what it does; so the best explanation that I can give of the Institutional Church is to speak of the methods it employs and the various objects it keeps in view in order to secure the one *crowning* object, the salvation of both body and soul.

From the very nature of the organization it is taken for granted that it is located in thickly populated districts, in which the poor and uncultured classes predominate. One pastor may have entire oversight of the church, but it is almost absolutely neccessary that he should have a co-pastor, teachers, bible readers, counselors etc. Night-schools and classes are organized, and here the branches most needed by the people are taught. Amusements and entertainments, harmless yet popular and inexpensive, are provided. Kindergarten, cooking school and sewing schools are established. In short, the Institutional Church has for its *general* aim the elevation of the masses, physically, mentally, socially and morally. It would teach them that christianity is a practical something suited to every want of both body and mind. Although this is the general aim, it is always made subservient to the one *particular* aim, the salvation of the soul. In nearly all our large cities there are localities in which there are hundreds, and even thousands, of poor dilatory creatures. The gospel is what they need and all they need; but they need it in all its practical phases, as it is applied to the body and mind as well as the soul. For Dr. Paton simply to have told those South Sea islanders of Jesus and his love, and to have induced them to accept him as their Saviour would not have been sufficient. For our zenana workers in India to enter those poor, wretched homes and just tell about the Saviour's love and power to save is not sufficient. The principles of christianity, as applied to industry, cleanliness, frugality, sociability and morality, must be instilled into these neglected specimens of humanity.

There must be the development of the whole man. Paul says: "And whether one member suffer all the members suffer with it." Allow the body to be neglected and the mind suffers. Permit the mind to be neglected and there cannot be "Christian zeal according to knowledge." If we would seek to have them enter wisdom's ways, we must strive to keep them there and help them walk therein. However much is being accomplished through our ordinary church methods, it must be obvious to every close observer that there are still very many neglected people in our large cities whom we have not been able to reach. Through the various methods employed by the Institutional Church, where it is established, these very classes are being gathered in by the hundreds. Seemingly there is now, and as long as foreign emigration remains unrestricted, there will be, a work for such an institution.

THE DEMAND FOR AN INSTITUTIONAL CHURCH.

MRS. A. S. BIDDLE.

The demand for an Institutional Church is the subject assigned us. Before we can intelligently discuss this question it will be necessary to find out what an Institutional Church is and what it is intended to accomplish.

Being personally acquainted with the Rev. J. L. Scudder, son of the missionary to India, I went to visit his church so I might give to you a better idea of the work; and I also visited the Judson Memorial on Washington Square, N. Y. city, founded by Rev. Edward Judson in memory of his father, Rev. Adoniram Judson, missionary to Burmah. As I am to represent New York, and the time is limited for such a broad subject, I will confine my talk to these two churches, which I presume are the most important in this part of the country. It will only be possible for me to give an outline of the work in each institution, and I will try to do so as briefly as possible.

First, then, what is an Institutional Church? "It is a broad, philanthropic movement designed to cheer the hearts of thousands who by reverses are doomed to lives of poverty and toil, by providing them with a cheerful, commodious and many-sided place of resort, where various forms of culture and entertainment can be obtained at nominal rates, and wherein the people may find an attractive and effectual refuge from the saloon and kindred haunts of vice."

Many young men coming to the city are compelled to live, at little cost, in small, poorly-ventilated rooms, and the environment not being perhaps as pleasant as could be desired, they are apt to go with whom they are associated in factory or shop, to places where there is most to attract. Many would be as easily attracted to a church with open doors, gratifying their taste and desires, as they would to a saloon or other place of amusement. The small matter of taking a drink is not the only thing that first attracts to these places, but the first drink is a step downward, whither many hundred of the young men in our cities are now tending, and the time has come when the church must do something to save them.

The Judson Memorial, situated on Washington square in New York city, was erected in 1890 at the cost of $421,700. The whole structure consists of two distinct halves. The easterly half includes the main auditorium, beautifully furnished with oak seats, olive cushions, and moquet carpet in olive. It has several memorial windows, and is wainscoted for about six feet in solid marble; the whole platform, with baptistry in the background, is also of solid marble. The platform is furnished in solid oak and hand-carved furniture. Seating capacity, 1000. This room is used exclusively for worship. Below this is memorial hall, used for Sabbath-school, week-night services, lectures, concerts, social gatherings, etc. This also is a very large room, but can be divided for different meetings by means of sliding partitions.

The westerly half consists of schoolrooms, day nursery, kindergarten, home for children, and Judson Memorial boarding house. This building alone brings an income of $10,000 a year.

The Judson Memorial has eighteen different lines of work, with persons in charge who are responsible for their department, beside the regular meetings held in every church, but I will only speak of a few of them.

An important feature is the day nursery, for the benefit of mothers who would like to work but cannot do so on

account of very small children. These children are brought to the church, and, for ten cents a day, are clothed in fresh garments, fed and amused until the mother returns at noon or night. If the mother does not wish to work elsewhere, the aid society has a room filled with machines where these women can work by the hour and are paid in food of any kind desired, or new garments are given to them at very low rates.

All the children brought to the nursery, from three to six years of age, are placed in the kindergarten. They are taught kindergarten work in all its methods, working in splints, straws, teaching color and form and the use of their little fingers in a most wonderful manner.

The dispensary, open every day except Sabbath, is under the charge of a lady and gentleman physician; advice given free and medicine dispensed at low rates.

The industrial school for girls is held every Saturday from ten till twelve, where sewing, housekeeping, type-writing and general knowledge is taught.

The children's home accommodates about twenty-five children. These are cared for, and, after they leave the kindergarten, are sent to public school and then furnished a good home or put into some business. There is, during the summer months, an ice-fountain outside the building.

The flower-mission collects and receives flowers from any source. These are sent to the sick in the church and school or to the hospital.

To the right of memorial hall are the young men's club rooms, reading room, social room, gymnasium, boys' brigade, and small boys' club-room.

There is a large voluntary choir, well drilled by a competent teacher. These take charge of the singing in the church services. The children's choir, consisting of all the children from nine to fourteen, take charge of the singing in the Junior departments.

There is much that might be said about these societies, but I will hasten so that I may tell you something about the People's Palace of Jersey City. This institution, besides the church proper, has four other buildings, all fitted up to suit the needs of the work. It is situated in what is called lower Jersey City, where twenty years ago the residents had influence and wealth; now these fine brownstone front houses that were furnished in grandeur are almost wholly given up to foreign population of the poorer class. In many of these houses where formerly dwelt only one family, there will now be found one in nearly every room, scantily furnished, and the inmates having scarcely enough food to sustain life.

The population in this section, within fifteen years, has more than doubled, and at least six churches of different denominations, formerly strong, have been abandoned, showing the inability of the churches in certain sections of the city, managed in the ordinary way, to reach this class of people.

The Tabernacle congregation held the fort here for many years, but in the last few it reached the conclusion that something must be done for the masses, and with this in view started the People's Palace or Institutional Church, with departments similar to those in the Judson memorial with some others added.

The gymnasium is divided into four classes—two for young men and boys and two for young ladies and girls, with a competent teacher in each department. Those fond of swimming or bathing are furnished with hot and cold baths, also reservoir large enough to accommodate twenty-five persons, with an attendant to give lessons in swimming.

Amusement hall is well equipped with different games. At certain hours of the day lessons are given in bicycle-riding; outside, tennis, croquet and ball-grounds

are fitted up. Lovers of music can get instruction in singing, piano, brass or stringed instruments. Boys receive a thorough military drill. Girls are taught sewing, cooking, housekeeping, dress-making, type-writing, etc.

I do not wish to be understood that these different organizations are run entirely for charity. Every department is supposed to be self-supporting; every one pays something, if it is only a few cents a day in each department; or a person can, by paying two or three dollars a year, be a regular member of the palace and have the privilege of certain departments. Lunch is served day or night for the benefit of those in the building or for others.

It has been a common objection with many that amusements in church tend to draw young people away from religious meetings. The assistant pastor thinks this merely prejudice, as experience proves that innocent pastimes, if rightly conducted, contribute both directly and indirectly to the moral and spiritual welfare of the church.

The Institutional Church work was begun in Jersey City about six years ago, and for part of that time encountered bitter opposition and ridicule from our city papers and the members of different churches. It has demonstrated its righ to live by its good work, and now meets with almost universal commendation and approval.

I believe the time has come when the people of America must put forth greater efforts toward city evangelization, for the worst forms of society congregate in our cities, and unless these degraded classes are brought under the saving power of the gospel the country is doomed. The population of our cities is increasing so rapidly that soon they will exert a controlling influence in the nation, and the character of this influence will be largely determined by the interest taken by the followers of Christ in the establishment of missionary institutions in the neglected portions of our great cities. We live in a period of great opportunities, but delay on the part of God's people is certain to be followed by disastrous results. The Institutional Church, although in its infancy, has attained excellent results in winning and caring for the people. We endorse it and bid it God speed, and would say to any who oppose, Do not condemn, but seek to win by showing a more excellent way, if such there be.

278 *Summit Ave., Jersey City Heights.*

MISS ANNIE R. TAYLOR.

[We are indebted to Mr. Landham, editor of the Faithful Witness, Toronto, for the picture of Miss Taylor, and we take the liberty of republishing the account of her work as it appeared in the July number of that paper, knowing that it will be of interest.—Ed.]

OUR readers have doubtless read concerning the recent formation in England of a new society, having in view the evangelization of Tibet. The new society is known as the Tibetan Pioneer Mission. During the last week in February of this year Miss Taylor, the originator of the movement, with a party of thirteen in number, held a farewell service in Exeter Hall, London, at which she related the story of her penetration of Tibet, and those who are to share with her the joy of preaching the Gospel to its benighted millions told how the Lord had led them hitherto, and called them to service in the foreign mission field.

It is about nine years since she first went to China, and six years since she proceeded to the borders of Tibet.

There she saw Buddhism in its full development, and realized the horrors of devil worship. Determining to penetrate the country, she braved the risks and endured many hardships.

During residence at a village on the Indian frontier she was poisoned by the wife of a chief, whose order to go back to Darjeeling she had refused to obey.

The Lord brought her through this, and afterwards delivered her from many other dangers. At Sikkim she secured the services of a youth from Lhassa, whose heart the Lord opened to receive the Gospel. Accompanied by this faithful servant, by name Pontso, she afterwards left for China, resolving to enter the dark land from that side. She engaged a guide who proved treacherous, and had all her possessions taken by brigands. Her life was spared because she was a woman, it being the commendable custom of the Tibetans to shield "the weaker sex." She had, at times, to sleep in "holes and caves of the earth." with ice beneath and all around her. Even from the heathen, however, she often received signal kindness, and every favor she traced to the hand of Him who delivered her from all foes and brought her home to England to tell the tale of the needs of Tibet.

At the meeting her native servant, Pontso, spoke, and his remarks, which follow, were translated by Miss Taylor.

He said: "I left my mother and sisters and brothers in Lhassa, and went to Sikkim, where God found me and gave me a new heart. Miss Taylor told me about Jesus; I learned to love Him, and repented of my sins, and Jesus saved me. When Miss Taylor went to China I thought I could not go with her, but God, who had given me a new heart, made me go. When we went into Tibet God cared for us and brought us away from the robbers, and then to England. Now God has given us twelve men to go to Tibet. Will you pray that all may soon be able to speak Tibetan and tell the people about Jesus? Will you pray that many in Lhassa may believe in Jesus? I am sure they would love Him if they knew about Him. Do not send soldiers to Tibet, but pray to God and then the way will be opened, and my mother and sisters and brothers will soon learn to love Jesus."

Culture alone will not Christianize. Selfishness—that is sin,—may coexist with any degree of enlightenment; and yet it is probably true, as Professor Samuel Harris says, that "idolatry cannot live by the side of steam-engines and telegraph."

The wife of the Rev. J. G. Paton, the missionary to the New Hebrides, once wrote home that the wonderful transfiguration of a New Hebridean savage, even in the expression of his face, after he has become a Christian, is worth laboring a lifetime to witness.

Missionary Correspondence.

LAST DAYS IN THE EGYTIAN MISSIONS.

MATILDA STRANG HYDE.

YOU have asked me to speak of the events connected with the close of my work in Egypt. Much has happened in the four months that have elapsed since then—travel by land and sea, partings and meetings. As I sit in the shade of holly and maple by the doorsteps of my old home in Lincoln, Tenn., it requires an effort to recall in exactness events that happened 7000 miles away.

Instead of a grassy lawn, ivy-grown trees, carroling cat-bird and thrush, there stretches before me a long, narrow street lined with flat-roofed, irregularly built dwellings, piled upon narrow shops; beyond, a minaret pointing into the sky; here and there a ragged awning flapping idly in the hot wind, while cries of street venders fill the air.

My last week in Mansoura was full of touching incident. It would have been strange had I not suspected that some farewell surprise was brewing in the school, but seldom was it that I detected any unusual stir there. My taste in colors, in designs, in materials for fancy-work, was often consulted, but the hints were too scattered to give a clew. I was sure there could be no singing in preparation, for I never heard any, no matter when I chanced to appear in the school-rooms. The increased tenderness of the school-girls, more especially of the little ones, touched me beyond measure. Our family was invited out to one big dinner after another, but these were not the only repasts spread for me. Fully as much did I enjoy the little regalement of sweet meats and fruits prepared by small hands and laid on silk handkerchief upon school-desks at noon or morning recess, and half tearfully, half in mirth, I partook. What shall we do when you leave us?" is the incessant question put to most teachers on their final departure from school.

On Wednesday night we dined at the home of the teachers, where were assembled the same little company of intimate church-workers and brave eaters that had met similarly with us at other houses the two previous evenings. On Thursday we all received invitations to be present at church at ten the next morning. I was to leave on Saturday, and the climax I so dreaded was fast approaching.

That evening, at Mrs. Kruidiner's invitation, the English community took me utterly by surprise, and our large drawing room was filled with friends whose unchanging kindness had helped me for years. Always ready to assist in every possible way my efforts at school entertainments, they had solved many a little difficulty. The ladies had been more closely united by a weekly bible reading in English, held in our midst for some years, and common sorrows had made us kin in the death, first of Mrs. Nichol and then of Miss Hoy.

Friday dawned radiant. School-boys arrived early at our house to carry off chairs, table-covers and vases, and I began to feel as if I were attending my own funeral. I dressed and drove to the farther end of town and alighted at Mrs. Hoy's. It was my last opportunity of seeing her. To-morrow I was to leave Mansoura. To-morrow a year ago her daughter's gentle spirit had winged its flight from within our narrow walls. The

mother met me with a tremulous smile. We talked of those in heaven, as I nervously watched the clock, determined to be a little late. I drove hard on my way to the church. At the door I was met by three English friends—my teachers had thought it would be easier for me in this way, and we went up together. As we entered the wide doors, I was conscious of a crowd. The morning sun streamed through the colored panes on nearly two hundred bright-faced boys and girls. Palms and flowers decorated the farther end of the hall. Where some tables were grouped among the shubbery on one side, I caught the flash of jeweled fingers, and the nod of spangled bonnets. On the other sat, tarbooshed and in decorous black, the reverend seignors from government and consular offices.

As we passed up the aisle the children rose and broke into a dirge-like refrain, a song of farewell, to which Miss Afeefa played the accompaniment. They sang in perfect unison, in perfect time, except for some little ones and an occasional big girl who, regardless of fine feathers, sniffled and choked throughout the exercises. I afterwards learned that the boys and girls had met together whenever I turned my back on the schoolhouse. A guard was always stationed at the hall-door. As soon as my face appeared around the turn in the alley the alarm was given, and while I innocently went up the front stairway the boys were run down the back.

Speeches in French and Arabic from the girls followed the singing, and an Arabic address from one of Endeavor boys. These were interspersed with mournful stanzas from the school. Muallin Tadrus finally stepped forward and in poetical phrase gave a brief summary of my five years spent in Mansoura. His tribute of affection did not end here. At a signal the flowers were removed from the large table at my right, the red cover was thrown back to reveal a gorgeous table-cover of blue broad-cloth, embroidered with an appropriate Arabic inscription in gold. Gilt sequins flashed from all parts of the cover. This was announced to be a token of esteem from the teachers of the boys' and girls' schools, and two outside friends much associated with us. After a moments discourse he drew from a table-drawer three silver coffee cup holders and one gold one from the boys and girls. These were followed by gifts from the Bible teacher and the teacher of one new school for girls. When all was said and sung of flowery address, shaking of hands followed, best wishes for a good voyage and a prosperous life beyond the sea.

Among the dark-sheeted women that sat in the rear, I came to a pair of eyes that seemed strangely familiar. "Who are you?" I asked. "Don't you know me?" was the answer as the white *yashmak* was lifted from the face, "Majida's mother!" I exclaimed, "How came *you* to be here?" It was the wife of a Muslim Bey, a woman who avowedly had never crossed her threshold since her coming to Mansoura years before. "Is it anything to do for you?" she said. "I want to bid you good-bye, to look on your face, to thank you for what you have done for my girls." I managed to intercept her husband, a tall, dignified Turk. "I want to thank you," I said, "for letting Our Majida come to see me." "It is nothing at all," he said gravely, "I wanted her to see you."

When it came to bidding my girls good-bye, it was most trying. This took a long while, and in many cases had to be done over and over again. Then there was the final survey of the schoolroom, the last look at the window-garden, a run down into the court, an opening and closing of doors, and I had said goodbye to my work in Mansoura forever.

That afternoon I spread my newly-acquired treasures on a center-table in the drawing-room, together with gifts from English friends, for I knew my Egyptians would enjoy seeing them. It was a trying season. Each delegation of from two to six women wept copiously. One dear friend, a widow, whom I had often visited in severe trials, came early and stayed late. She upbraided any who dared break into tears, for she assured them I could not bear it. On rising to leave, "We shall not cry," she said, "It does only harm. Good-bye. God bless you, my darling, and make you happy. Good-bye." I marveled at her spirit and thanked her. Just as we reached the outer door, she threw up her arms with a despairing cry. "Oh, Lord! Oh, Lord!" she wailed, "what shall I do without her? I never made a friend or had a dear one but it was like this. What have I done? What have I done?" The floods of tears, the sobs and screams that followed, were no less than alarming, coming from a woman usually severely calm. Poor Sabbat! May our heavenly Father bring you safe out of all trouble with brighter faith in Him.

Still another seige was to come, not including calls that extended into supper time. It was the gathering of our little congregation and its friends, on that last night. Our three largest rooms overflowed. When the last well-wisher was gone some of us were too tired to sleep.

Saturday morning! I wondered if it could really have come at last when I opened my eyes upon trunks and valises. There was no mistaking it, however, when train-time came. With a mighty effort the crowd at the station was faced.

LETTERS FROM EGYPT.

ALEXANDRIA, July 9th, 1894.

MY DEAR FRIENDS:

As I take up my pen to greet and give you a message from this part of the Master's vineyard, my thoughts go back to the time when I last wrote to you, and I am again standing upon the threshold of a great work.

Everybody around me is busy and I am again bound hand and foot and unable to move. Gradually the bands are being removed and the cloud of mystery of tongue and pen is being lifted day by day, little by little, we find we are being drawn closer together. That which once repelled now draws us nearer; that which once said "you are a stranger," now welcomes us as a friend. But with the opening comes a pang, for with it must come the revelation of the sad condition of our sisters in this land. We knew it before, but not all we heard—we could not understand.

How sad to see the Spirit striving with a soul and its being opened to conviction, yet not having the courage to surmount the great wall which has been building around it for years. Pray that this stronghold of Satan may be broken down, and the hearts made strong in the Lord to come out and proclaim themselves on his side over and above all difficulties.

There is that which rejoices as well, for we can always find something which proves God's goodness in that He leaves no one utterly forsaken. Search in the most depraved heart and somewhere is found a spring to a fountain of goodness, which if only touched by the Spirit of God will bring forth streams of living water, and although the walls of superstition are high and strong, yet we sow in faith knowing we shall reap if we faint not.

I was much impressed with a visit to

the home of one of my pupils, a short time ago. Death had thrown a shadow over the household and carried away the grandfather. I wished to show them my sympathy, and made them a visit. The family is one of position and wealth and had just entered a new home; and a beautiful one it is with its winding stairways, marble floors and ornamented walls. We were met at the door by the little girl's aunt, her father's sister, and taken to the reception room, which is on the second floor. We inquired for the rest of the family, and were disappointed to hear that they had gone away. The poor girl seemed so lonely and sad. At first she was very shy and timid, and seemed afraid to raise her head, but this soon wore away, and she was pouring forth her sad tale, and no doubt it was a relief to her to tell it to sympathizing ears. She had lost one eye, and the other was going rapidly. Soon all light of this world would be shut out from her, and what had she to carry with her? Although grown into womanhood she had never read a word, and shut up in a Moslem home she knows little of nature or of the outside world to cheer her in her lonely hours to come.

I thought how differently this girl is going into darkness from a dear sister, who testified thus: "I stood and looked at a beautiful sunset, knowing it would likely be the last I would ever see, and I thought I am willing to pass into darkness with the Creator of such beauty and grandeur. I can willingly trust myself in His loving care." I came away from that home with a sad heart, and as I descended the stairs I thought what a contrast between the beautiful home and the darkened soul within.

Our schools are drawing to a close and, as in all schools, the last days are the most trying, especially so the days when the hot winds are blowing. Vacation does not mean to these girls what it does to American girls—to ramble in the fields and forests, or go off on an excursion, but it means to spend the days in houses closely packed together and to breath the foul air from the filth of the street; and not only this, but they are thrown into an atmosphere filled with poison to their souls. No wonder the girls regard the school as a home. The Egyptian government opened an exposition for three months this year in Alexandria, and although not very extensive, it was nevertheless interesting and instructive, and thinking it would be a benefit to the girls, we took them to see it one afternoon. I am sure they came away with new ideas and a better knowledge of the industries of their own country.

We are very glad to meet, now and then, with the missionaries who are out at Ramleh. Just now we are all verys orry for baby Kruidenier. He is very ill, and baby Henry is not at all well. Mrs. Giffen and Miss Martin went to Cairo to-day and will sail for India on Wednesday.

Sincerely your sister,

L. J. McDOWELL.

RAMLEH, June 28, 1894.

DEAR FRIENDS:

Here it is almost the last of June, and my letter is not written to you; but I have been so busy for the last month I have been neglecting my writing.

It is now afternoon and I am sitting by the seashore trying to collect my thoughts. As I look around I see a great company of children, who have come to the sea with their nurses. There are many sail boats out on the deep, and the billows are tossing as though they were angry.

The four mission cottages are full, and we had to rent another house in order to accomodate all who desired to be here at this time. We, with Mrs. Kruidenier

and her two little boys, occupy the cottage. It is nearer the sea and has a garden in front. We were so delighted, the last of May, to have a visit from our sister and family, who have been missionaries in Siam for the last eight years. They stopped here on their way home to America. They spent two weeks with us in our home in Assiout and one at Ramleh. As I had never met my brother-in-law, nor their little ones, I was glad of this opportunity of getting acquainted. Their visit seemed short, but they were anxious to get home after being away from loved ones so long.

The last year has been a busy one; we have been studying some, and I had the pleasure of spending some of my time with the girls in the school. I loved to be with them and hear them talk in Arabic, although I could not say much. The girls' school closed with examinations. My sister and I attended a few, and we were much pleased with the way the girls answered the questions asked them on the studies for the last year. They showed careful preparation and progress. At each communion our hearts were made glad by a number coming forward, declaring their determination to follow in the footsteps of the Master.

My work is principally in the home. I find it takes a good deal of grace to deal with the natives who are our helpers. How often I have realized this in the past few weeks. So many things have come up to make me sad, but I know we must have patience and try to do what is best for all concerned. We often wish the climate would permit us to do our own work, as at home, but we have tried it and find we must have native helpers. Their ways are so different from ours, and it is no easy matter to have things done as we would like.

I have done some visiting among the natives. They always welcome us in their homes, and give us to drink of their coffee, and often bring out candies, nuts, and fruits for us to eat. Our little Evelyn is almost a year old. She had very sore eyes just before we came to Ramleh, but is better now, and is happy when ready to go to the sea every afternoon.

The band is playing as I write, and many have gathered to hear it and enjoy the sea and refreshments which they can get from the hotel near by.

On Sabbaths some of our number attend the Arabic service in Alexandria, and then the English service which soon follows. We have preaching in the mission in the afternoon, each of the gentlemen taking their turn. We miss very much our four missionaries who have left us so recently—Miss McKown, Miss Strang, and Mr. and Mrs. Hogg. We felt sad as we bade them farewell. They have all been such earnest workers here and much loved by all who knew them. We hope the laborers may be sent, and that all may learn to love the Saviour. Dr. Henry is still at his post in Asyoot. He hopes to be with us soon.

In the summer we have a good chance to get better acquainted with our fellow-laborers of the other stations, and so are brought together by our common interests. After a pleasant summer here we hope to return to our places strengthened and better fitted to take up the work which awaits us cheerfully, realizing that all our help cometh from the Lord.

ANNA H. MCFARLAND.

LETTER FROM INDIA.

SIALKOT, June 25th, 1894.

DEAR READERS OF THE MAGAZINE:

I do not feel the least in the mood for letter writing, and there is not anything to write about, so I have not the faintest idea what I shall say before I

get through. Our life and work these days is as humdrum as possible, and I assure you it can be just as humdrum in India as under any circumstances at home. Within the past few weeks many of you have had the pleasure of attending commencement exercises at some institution or other. Those are always pleasant occasions, and it is a privilege to be able to attend one of them. Now the vacations are beginning at home and many are thinking of going away a while for needed rest. It is nearly two months before we shall be able to go away, so we have scarcely begun to think about it yet.

It would never do to write a letter from India in the summer and not speak about the heat. But really we have not had a very trying season this year, so far at least. The thermometer would of course seem very high at home, and it has been hotter than was exactly comfortable, but we have not had that extreme heat which continues night and day without cessation, and from which there is not the slightest relief to be found anywhere or at any time. Now we are having the nasty, sticky weather of the rains, which is depressing, taking the life out of us, and which most people find more disagreeable than the hotter weather that has gone before.

Some of us will get a little excitement and change next week in going up to Jhelum to help Dr. Johnson celebrate the "Fourth." I have helped her at two Fourths already, and we have managed to have a thoroughly patriotic time. To be sure we cannot go into the woods and picnic in regulation Fourth of July style, but we can at least have a good dinner, ice-cream and fire-works, and national and patriotic song, and a boat ride on the Melam river. All these make up a pretty respectable celebration, we think.

A letter from Dr. Johnson to-day says they have been having some excitement in Jhelum owing to rumors of another flood in the river. You all doubtless remember the terrible flood of last year, which swept away so much of the city. The people are naturally easily frightened at rumors of another flood. I quote from Dr. J's letter, dated the 23rd inst: "Yesterday we received two telegrams telling the officials to prepare for the flood; that 48 hours rain up in Cashmere had destroyed the waterworks, and that the city of Srinagar was under water; that the holding back of the waters was due to big rocks that filled up the narrow passage of the river through the hills, but that the flood was only a question of time. The city has been in fearful confusion since yesterday. The water rose very slowly yesterday, but the whole rise came up to only about five feet, and it requires nine to flood the city. So we are yet safe." We are thankful they escaped this time. It would have been sad indeed if they had suffered again as they did last year.

We as well as the other readers of the MAGAZINE have been sorrowing over our loss in Mrs. Carson's death. It was only my privilege to know her very slightly, but she impressed me as a woman of remarkably sweet character. Those who are left of the MAGAZINE staff will certainly miss her sorely and find her place hard to fill.

We are still expecting to hear of more missionaries having been appointed to come to India this fall. It looks very much now as though we would not get the number of gentlemen promised to us, and that because the Board, in spite of all their efforts, cannot find those who are willing and yet strong enough to come. What is the matter with the young men? But we can congratulate ourselves that it is not so difficult to find ladies who can come. We hope to welcome some to our midst this fall; and we can assure you that there are plenty of

places to assign all whom we expect to get, and still there will be plenty of work remaining untouched. But amidst all the discouragements and difficulties of trying to provide for the work in the face of our depleted numbers, it is a comfort to know that the work is not ours but the Lord's, and he can and will provide the laborers for it. It is no trouble to him to find the laborers he needs, though we may search everywhere and not be able to find them.

Trusting that both you at home and we out here may be blessed in all our undertakings, I remain,

One of Your Missionaries,

MAME MARTIN.

FOREIGN NEWS BUDGET.

MARY B. REID.

Miss Anna Y. Thompson sends the Egyptian items for this month. News not plenty, as a number of the missionary ladies are taking their rest period at Ramleh, which is doubtless a quiet place. The newer sets of missionaries are busy with their Arabic, getting ready for the half-yearly examinations, which are required for the past three years under a committee appointed by the association.

Rev. J. O. Ashenhurst and wife are now in Cairo, helping with the work there during Dr. and Mrs. Watson's absence in Scotland. It will be remembered that Dr. Watson has been appointed to prepare a history of the Egyptian mission, and freedom from other cares is necessary to its accomplishment. Mrs. Harvey and Mrs. Ashenhurst are devoting themselves to house-visiting.

The Haret et Sakkaeen school, in charge of Miss Smith, closed a little earlier this year than usual on account of illness among the teachers, two being down with fever. A number of children have died from measles, which disease is considered much more dangerous by the common people than small-pox.

The Koolalic girls' school was still going on, together with the usual Bible work. The month of August is expected to be vacation for all the schools.

Some additions are being made to the building of the girls' boarding school in the way of a new dormitory, wash house, &c., all of which are expected to be finished during the vacation.

Mrs. Elizabeth Giffin furnishes the following brief letter from Ramleh:

We are now enjoying the cool breezes of this place. We usually come down in August, but this year we came a few weeks earlier. Our time is just half up, and we return the last of this month, July, in order to let the Dr. Harveys come down for their change.

When we left Cairo our baby, Edna, was very much run down. She is now quite strong again, able to run about and play with the other children under the shade of the accassia trees. This place is very restful and quiet, and is especially delightful for the little people. They are in doors only while they eat and sleep. The great trouble is not room enough for all the families who are compelled to be away from their stations at the same time, so a house had to be taken outside for two of the families. I am sorry all are not enjoying the rest which is so much needed.

Mr. Kruidenier's youngest child is very low with inflamation of the bowels; he is too weak to be taken anywhere for a change. Dr. Harvey's yonngest child is very poorly; trouble, an enlarged spleen attended with fever.

We are trying to arrange for our summer meetings. We will miss the faces and help of those who have lately left us. May their help be felt among those with whom they are now mingling.

Miss Elizabeth McCahon sends the India part of our Budget from among the Cashmere mountains. She writes, June 30th:

The Budget comes from widely separated districts this month. Some of us are up on the mountains in search of strength, others are still enduring the heat and carrying on the work on the plains.

Mr. and Mrs. Cummings with their two children, and I reached the valley of Cashmere on the 11th inst. We took a little tour through the Lolab, one of the many smaller valleys which open out of the main valley. Returning from there we came on to this place, the capital, where we found Dr. and

Mrs. Barr awaiting us. They had arrived the day before, having come directly through from Murree. We have all come to spend the summer here, in the hope that the complete change of scenes, and the invigorating climate may benefit us more than the ordinary summer trip to the hills in the Punjab. We hope to go into camp at Pailgain, a village up the Liddar; another of the side valleys, where we will be 8500 ft. above sea level.

Miss C. E. Wilson, who, with Miss Embleton, is carrying on the Girls' Boarding School at Sialkot this summer, writes as follows:

The thermometer has been up in the nineties for two or three weeks, much to our discomfort. Like the thirsty ground, we are longing to be refreshed with showers. The Monsoon has set in in Bombay, and we are having clouds, duststorms and light showers, indicating that the rains will soon be here also. All the mothers, except Mrs. Lytle and the children, are trying to keep up their vitality in the hills. And some of the missionaries on sick leave have recently gone or, are on their way to Kashmir in the pursuit of health. The work in all the stations is being kept up as well as it can be with its paucity of workers. Sialkot is keeping up its two boarding schools, theological seminary, a city boys' and three girls' schools besides the hospital and zenana and church work. Mrs. Fretwell and her assistants are keeping up the hospital work well. Dr. Johnson comes down frequently to help her with the difficult surgical work, and to examine and prescribe for our school girls. She has just left enough medicine to start a dispensary. Fourteen are on the sick-list, or about one-fifth of the school. Miss Mookerjee's heathen girls, of Gujranwala, have recently earned rupees fifty in the Bible prize examination, quite one-half of all the money given at one time; and only those in the lower classes sent in their papers to the examination.

Dr. Johnson, in the following few lines, tells how she is spending part of the hot season at Jhelum:

On the 12th of this month, we began our summer Bible school for women, and I am happy to say most of our zenana workers have come in for it.

We study from 6 to 9 every morning, excepting Sabbath. One week has been spent on reviewing what we studied last year, and from tomorrow we hope to take up "the second year of our Saviour's public ministry."

If nothing prevents us, we hope to spend one month together. There are 10 women in the class this year.

Miss Logan gives some items from Mussoorie, in the Northwest provinces, where she, Mrs. Scott and Mrs. Martin, with their children, are spending the summer. Miss Logan is recruiting from the severe illness which left her so weak just at the close of the cold season. She writes, June 18th, as follows:

I think I'll tell you of a convention for the "Deepening of the Spiritual Life," which was held here at Mussoorie a few weeks ago. But, perhaps, I had best begin by explaining that this Hill Station is situated in central India, and a great number of missionaries, representing all the denominations and societies laboring in India, come here when in need of rest and recuperation. There are a larger number than usual here this year, and I suppose few, if any, of us left our work on the plains without a feeling of reluctance, wondering in our hearts why, since we had left all and come to this strange land to teach the way of salvation to those who are without hope, the Lord had permitted us to be laid aside from active work.

The principal subjects considered at this convention were, "Our Need of the Fullness of the Spirit," "Conditions of Receiving this Fullness," and "Results," and we were taught much. I think more than one of us felt that the Lord in giving us these special blessings at this particular time, was tenderly rebuking us for our want of confidence in His wisdom, and I trust we all realized that time spent "in tarrying at Jerusalem" is not lost.

Dear friends at home, pray not only that your representatives in heathen lands may have more of the Power of the Spirit, but that every individual member of every individual congregation may receive Him in his fullness; and when the Christian world receives this baptism, the seemingly invincible strongholds of the Heathen world, will yield without even a show of resistance.

To those who are longing to know of our dear Miss McKown, lately returned from Egypt, we would say that your foreign secretary recently had the pleasure of spending a day with her at the delightful home of her brother in Elizabeth, Pa. To see this dear sister, and hear her talk, is the next best thing to going to Egypt one's self. It is not the wonders of the land, its pyramids and ruins, of which she speaks, but the progress of missions, the needs of every department of work, but especially the needs of the poor, ignorant women, ignorant not only of the gospel of Christ but ignorant of love, kindness and everything that makes life happy and desirable.

In a few weeks Miss McKown will go west for a visit with other friends. Location will be given next month. We recommend missionary societies in the vicinity of her sojournings to avail themselves of a missionary talk by her. For though her eyes see not the faces of friends and the many changes in the home land, the panorama of her missionary life will never fade from her view. We are sure it will rejoice her heart to do what she can for Egypt in the home land.

The marriage of Miss Matilda Strang and Rev. Frederick Smith Hyde took place July 19, at Lincoln, Tenn. The local press reported a lovely wedding, and curious as well as useful presents from many different countries.

Young People's Department.

A BIT OF HISTORY.

HALF a score of years ago, on the 24th of May, a company of little girls met in the Session room of what is known as the "White Church, Salem, N. Y. The purpose of their meeting was to organize a juvenile Missionary Society, they having decided the week before that the two who had first thought of it were not alone in wishing to have such a band. The record of the meeting reads thus: "First thing done, name chosen." That name—the "Young Helpers," has become endeared to all who have borne it, old or young. Officers were appointed, and the superintendent of the Sabbath-school unanimously elected president, holding the position until the change of the constitution when the younger members of the society were put in charge.

The first record of attendance has 49 names, the only list made for two years; so it was impossible to mark the date when others joined, There is one in particular whom we would like to know about—the present recording secretary, for she was so little when she became a member. Her name appears not till 1886, though we feel sure she must have been in the society at least a twelve month before. She was our "baby" for a long while. Of the forty-nine on the list of 1884, not quite half still retain their membership. Considering the changes brought by the swift rolling years, it is remarkable that sixteen on that roll should occupy a place on the present one.

Among the early minutes we find another item: "It was decided that an hour work and an hour play was sufficient." One would think so truly, as they met once a week. Now the time of work has been shortened to three quarters of an hour, and the time for play has been given up altogether. The hour to meet is four o'clock, and by five the members are on their way home. The "play" consisted of running around the church grounds, or, in very stormy days, the vestibule of the edifice. When up-stairs they rarely indulged in any antics. In fact, though some of our church people are inclined to think it a lack that we have no chapel or Sabbath-school room in which to hold social gatherings, or missionary work-meetings of the children, there is a compensating opportunity, others think, of training the little ones in habits of reverence for the sanctuary. Many a quiet word can be dropped as to the way in which the Holy Book lying on the desk must be treated; and many an admonition has been uttered by the older girls to the smaller ones as to how they "ought to behave themselves in the House of God."

Sewing for missions is considered admissible there, and a patch-work counterpane was the first piece of work in which the Young Helpers engaged. It took more than a year to finish this quilt, but thirteen were completed before they became weary in that well-doing. Several were sold for the benefit of missions; some given away to the poor at hand; more than one sent to mission stations in the West.

Besides giving their work, it was the rule that each child should bring a penny every week, more if she chose, but that certainly. I use the pronoun "she" though already the boys wanted to come, and from that time to this they have added "a tone" to the society; work has been invented for them to do.

At the end of the first year, $123 had

been contributed by the Young Helpers. Part was on its way to aid in the support of a teacher in an Egyptian school; the balance had been given to home missions. It has been the invariable custom for the treasurer to deposit all the money in the bank the morning after the weekly meeting, and, at the end of the quarter, to forward it immediately through our financial agent. So we feel it is doing good just as soon as it can.

Turning to the secretary's book again, we read: "Sewing time passed very rapidly"—a good report for a hot afternoon in August. The first season the society was not sufficiently strong to pause during the heated term—they might have been scattered altogether,—but ever since three months have been counted as vacation. It corresponds with the academy term, for most of the members being scholars in that institution of learning, it is very convenient for them, at the close of the school, to adjourn to the church on the same street.

"Our work is carried on with a great deal of interest, and our patch-work pile is rapidly rising." Such was another item in August, and again: "Work was carried on more extensively than any time since it began; several bouquets sold and over two dollars taken in." This was a novel enterprise for the young workers—the gathering of flowers and offering them for sale at a summer boarding-house near by. For a few weeks the little merchants were popular, but after a time, for fear that it might engender too much of a commercial spirit, the practice was discontinued.

It was the habit of the secretary to note the amount of collection each week, and this was the note one day: "$5 collection, the largest ever received."

Lest they should grow dull with all work and no play, a quarterly entertainment was held in September; no sewing or cutting and pasting pictures was done that afternoon, but the several mothers whose children "belonged" having provided refreshments, they were served on the grounds outside the church. How pleasant it was! I remember especially the appearance among us of one of our elders, then a venerable saint on earth, now in heaven. He had come for his horse, which he had left in the church sheds, and we persuaded him to stop awhile. How warmly he shook the children by the hand; what a cheery greeting he had for the little lads and lasses; and how sorry we were that he had to go before the feast was over!

In December the secretary wrote: "We finished some articles ready for sale and started more." These "articles" were mufflers for winter use; variety gives zest. Sewing being now interspersed with knitting and crocheting, the fingers flew merrily. What could be more gallant, too, than for the boys to hold the wool which the girls must wind before they could knit? The mufflers and hoods found ready market at one of the stores and added to our fund. To this day orders for "fancy-work," so-called, are acceptable.

January 23, 1885, the memorandum appears: "It was decided to send the money made this quarter to help erect a building for the Christian Training Institute." This was according to the constitution; it arranges that the destination of the funds for the three months shall be voted on in advance. The great variety of causes to which the society has contributed, may be judged from the following list:

"Foreign Mission Board, Board of Home Missions, treasurer of Freedmen's Board, Board of Church Extension, Miss Anderson's school, Christian Training institute, Training School, Egypt; Nile boat, Indian Training School, Warm Spring Indian Mission, Oregon; Little Girls' Home, Knoxville; towards For-

eign Mission debt, Miss Frazier's salary, mission for Chinese in New York, Mansoora, Egypt; Little Boys' School, Knoxville; for erection of a church, Beaumont, Cal.; case of surgical instruments, Memorial Hospital, Allegheny; Thyne Institute, Chase City, Va., Presbyterian church in Kansas, Memorial churches, Seattle and Tacoma; Foreign missions, purchase of Rawal Pindee; furnace in Chapel, South Omaha."

It will be seen also that sometimes the money has gone through the regular channels of the United Presbyterian church, and at others a special object has been selected to spur the interest, and that object not always in our own denomination.

But we are anticipating. The spring of 1885 was marked by the first anniversary held at the parsonage, and *that* was made especially interesting by the presence of Prof. Barrakat with his magic lantern, exhibiting pictures of Eastern lands. There is no record of any other festive gathering until July when a picnic was held on a neighboring hill. Of course a thunder storm came up, but the children took refuge in a barn, hospitably thrown open to them by the parents of some of them; and what might have been a misadventure, became a frolic.

It was about this time that the idea was conceived to have a receptacle in which to place the money during the vacation weeks. Some clay jugs were obtained, and in the fall, when the meetings began again, the jugs were broken and the money counted; fifteen dollars were realized.

The organization was fast growing in popularity; some little girls from the Roman Catholic congregation asked if they might join. They were attracted by the music which one of our church ladies was teaching the children for a Christmas festival. These girls remained with the band for a considerable time—till the priest forbade their coming.

At the close of 1885, when the society had existed for eighteen months, the roll had increased to 58; nine months afterwards there were on it 67 names.

The next year the constitution was revised. Honorary members were created. This change was advisable because so many adults were "Young Helpers." But of course they could not be required to come every week, and marked "present" or "absent" like children at school, as were the *active* members. There was much discussion as to the name for these "grown-ups," till the president suggested the title of "honorary"—his last official act. He then gracefully retired to make way for a young lady, Miss Ella Maxwell. She bears that name no longer, having the distinction of being the first active member to enter the state of matrimony. At the next election of officers, the new Board had a responsible duty—to amend the constitution. Some by-laws were needed, and after the young judiciary committee had beaten their brains for awhile, they produced an excellent code. One by-law was as follows: "Those who act in a disorderly manner shall be fined five cents." This had to be acted upon once. Three or four boys were so full of fun one afternoon they *could not* keep still during the opening exercises; forgot themselves so entirely that the president was obliged to fine them. To their honor, be it said, they came the next Thursday and paid their fines; nor has the penalty had to be enforced since that day.

The band must have become part of the Women's General Missionary Society at this date, for we find among the minutes the fact of a vote passed devoting the next quarter's funds to the Thankoffering meeting of that organization. This meeting was held at Washington, Pa.; they sent no delegates. It was some time after the Young Helpers were

recognized by the general body before they learned what was required of them as a branch of the whole; but now they appoint delegates to the various conventions, contribute towards the regular expenses, make out reports and try to be useful in every direction; and they do fill little chinks and corners admirably. It has not been their practice to make a Thank-offering separately in the spring, but, true to their name, they *help*. At the Thank-offering service of 1893, the "Young Helpers" and the "Women's Missionary" held a joint meeting, and presented their contributions, first one, then the other. Some of the children's pennies-a-week were gladly put in to swell the total of the "penny-a-day boxes."

There is one funny little item which gives a graphic picture of the way things were working. The date is March 20, 1888: "The girls sewed, the boys amused themselves by watching them for an hour." They were not often allowed to watch so long, for often there were, and are, parcels to do up for the mail; papers, Sabbath-school cards, pictures, brought by the children sometimes, or donated by outsiders in many instances. These packages are sent to the four points of the compass, and reach occasionally as far east as Egypt; or west to the Pacific.

The trading scheme, which was tried in other places with surprising results, was attempted one year by the Young Helpers. The amount of capital, a nickel apiece, $2.45; sum realized in eight months, $30.29. The methods by which the money was gained were as different, in the individual forty-nine cases, as could be imagined. Some was invested in eggs and sold as chickens; some in seed and grown as pumpkins, corn and potatoes, etc., etc. No very original way brought to light when at the quarterly the boys and girls told how they earned their "dividends." Incidentally the most striking instance which came to notice, one hardly to be commended, was that of a small child who *begged* her dime at a store. "She *must* double her five cent piece," she said, "and did not know how to do it."

The year 1888 seemed fruitful in plans. As Christmas approached, some of the older girls suggested dressing dolls and sending them away. A special collection was taken for the wherewithal to purchase the china babies. Twelve were carried home and returned duly in flounced attire. A name was chosen and tacked on by each donor, and a most grateful letter of thanks was received after the holidays from the Memorial Hospital at Allegheny.

The next Christmas a box of presents for a Christmas tree was sent to Xenia, O., for a colored mission-school.

In 1891 the Young Helpers, instead of having gifts and sugar plums at their Christmas quarterly, agreed to bring donations for the poor in Salem. Some said there were no poor ones in our small prosperous town; but when boys and girls had brought their packages of tea and sugar, sacks of potatoes and apples, parcels of cookies, dough-nuts and like delicacies, plenty of thankful recipients were discovered, and the next winter they enjoyed a fine holiday entertainment themselves, all the more because of the omission once.

On a page of the secretary's book for January, 1891, is to be observed for the first time, the list of the "Reserve Corps." It corresponds to the "Cradle Roll" in some societies, being composed of those too young to sew or attend alone. In the seclusion of their own homes, under the loving instruction of their parents, they learn to be laborers in the great harvest by putting their pennies aside for the Lord; and four times a year they join the workers at the church, to lift tiny voices in the notes of praise and present their offerings, receiving some-

times a miniature barrel to fill for another time, sometimes a mite-chest. On the last occasion it was one of those white boxes, dainty as their wee selves, issued by the Literature committee. There were sixteen Reserves at first; now there are thirty-three infants in the corps, some of them less than a year old! They grow fast, however, and before we know it the little Reserves become Actives, and the on-rushing time hurries the Actives on to the Honorary list. Alas! too often it makes them "non-residents." There are fifteen of these now, as their title indicates. Though they do not, as of old, "In Salem praise His name," they yet retain their connection here and remember us annually. The whole number of members at the present writing is 140. Although the ending may be abrupt, we close with the announcement that since May, 1884, there has been forwarded to aid the work in this and other lands, by these juveniles, $1807.40. "Lord, accept our offerings." Amen.

REC. SEC.

FIRST FOREIGN MISSIONARIES.

T. J. GILLESPIE.

QUESTION:—What are the last recorded words of Jesus to his disciples just before his ascension?

ANSWER:—"Ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." Acts 1:8.

Q.—Where did the disciples first bear testimony to Christ?

A.—Peter, standing up with the eleven, lifted up his voice, and said unto them, "*Ye men of Judea and all ye that dwell at Jerusalem*, be this known unto you and hearken to my words? Acts 2:14. (See Acts chaps. II-VII.)

Q.—What led to their going out from Jerusalem?

A.—The persecution that arose at the martyrdom of Stephen, when "they were all scattered abroad throughout the regions of *Judea and Samaria*, except the apostles **** Then Phillip went down to the *city of Samaria* and preached Christ unto them." Acts 8:1,5.

Q.—Who first preached the gospel to those who were not Jews?

A.—Peter, who, directed by a vision, went to Cesarea and preached to Cornelius and his household, the first Gentile converts.

Q.—How did this persecution serve to spread the gospel still more widely?

A.—"They that were scattered abroad, went everywhere preaching the Word." (Acts 8:4.)

Q.—Mention some of the places where they preached.

A.—"They that were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch, preaching the Word to none but unto the Jews only." (Acts 11:19) [Have these places pointed out on the map and tell something about them.]

Q.—Did all the workers confine their labors to the Jews?

A.—"But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the *Greeks* also, preaching the Lord Jesus." (Acts 11:20 R. V.)

Q.—What was the result of their preaching?

A.—"A great number believed and turned to the Lord."

Q.—Who was sent by the apostles to assist in and supervise this work at Antioch?

A.—"Then tidings of these things

came unto the ears of the church which was in Jerusalem and they sent first Barnabas that he should go as far as Antioch." Acts 11:22.

Q.—The work of Barnabus was so prospered that he felt the need of additional help. Whom did he select?

A.—"Then departed Barnabus to Tarsus for to seek Saul, and when he had found him he brought him to Antioch." Acts 11:25,26.

Q.—After the church of Antioch had been firmly established what new work did it undertake?

A.—Sent out the first foreign missionaries who were specially chosen and commissioned for this purpose.

Put on the blackboard the following:

THE FIRST FOREIGN MISSIONARIES.

COMMISSION.
COMPANIONS.
COURSE.

I.—*The Commission.*
(1) Active Workers at Antioch, Acts 13:1.
(2) Special Services " 2.
(3) Divine Direction " 2.
(4) Prompt Obedience " 3.

II.—*The Companions.*
(1) Barnabas—(Character, &c.)
(2) Saul—Character, training, conversion &c.
(3) Mark—

Have scholars find out all they can about each of these persons and tell it.

III.—*The Course.*
(1) To Seleucia.
(2) To Cyprus.
(3) To Perga.
(4) To Antioch in Pisidia;
(5) To Icomium.
(6) To Lystra.
(7) To Derbe.
(8) Back by same route to Perga, then to Attalia and by ship to Antioch.

Have the members trace this journey on the map. With "Young Ladies'" and other advanced societies it would be well to have different ones make special preparation regarding some of the places mentioned and some of the prominent incidents of the journey; e. g.

Cyprus—History, &c.
The Two Antiochs.
The Gospel Rejected by the Jews.
The Gospel Received by the Gentiles.
The Importance of this to us.

Note some of the difficulties of the journey; "perils of sea, of rivers, of robbers, of own countrymen, once stoned, &c." (See 2nd Cor. 11:25,26) Consult also any of the following works: Conybeare & Houston's Life of Paul, chap. 6, page 162–167; Knox's Year with St Paul; Taylor's Paul the Missionary; Stalker's Life of St. Paul, page 80; McDuff's "Footsteps of St Paul," p. 118.

NOTE.—A good map of Paul's travels will be found necessary. If you do not have it make one. Read carefully Acts, Chaps. 1,–14. Consult some good life of Paul. Assign to members of the society special studies suited to their age and ability. Get yourself full of the subject and you cannot fail to interest them in this most interesting topic.

Editorial Department.

Under the shade of the holly and cedar, at the pleasant home of Rev. and Mrs. David Strang, on the 19th of July 1894, Rev. Frederic L. Hyde, of Bayonne N. J., and Miss Matilda, youngest daughter of Rev. David Strang, were united in marriage. The simple, brief, and very impressive ceremony was performed by the Rev. Dr. J. H. Bryson, of Huntsville, Ala., assisted by the father of the bride and Rev. A. B Coleman, of Fayettsville, Tenn. The morning wedding on the lawn, under the abundant foliage and sunny skies of the South; the happy pair plighting their vows in a natural and unpretentious manner; the fair bride in her dress of white wool, beautiful in its simplicity and complete in its finish; the company of friends who had come from far and near to assist in making the occasion a joyful one; the sweet music given by the bride and groom and by three little boys of the neighborhood, is a memory not soon to be forgotten. Mr. Hyde who

was for a few years professor in the Syrian Protestant College of Beirout, Syria, where he did good work, has been recently graduated from Union Theological Seminary, New York, and is well fitted for service wherever he may go. Mrs. Hyde has been our own missionary in Egypt for nearly eight years, and will visit some of the congregations of our church to address them in the interest of the work. We know she will meet with a kindly reception. The best wishes of the MAGAZINE Committee go with Mr. and Mrs. Hyde.

It would be most delightful if by any possibility members of missionary societies could be brought into the very heart of our mission work among the Freedmen, face to face with its promises and its problems, hand to hand with its earnest workers. Our church has done much in this direction, but when compared to what needs to be done it seems but a beginning. The secretary, Dr. C. Jane Vincient, presents the claims of this mission in another column, and could all see the importance of elevating these millions of our own country, but above all estimate the value of these immortal souls committed to the fostering care of our church, the means would not be lacking. How can we neglect them?

Miss Susia A. Young, who has recently returned from India, is now in Chicago receiving treatment for her eyes. Her friends are hoping and praying that she may be restored to health and permitted to again take up the work which she very reluctantly laid down.

PROGRAMME FOR OCTOBER.

WHAT THE MISSIONARY WORK WILL DO FOR YOU.

SOCIALLY.

It will introduce an element of service into your social life.

It will bring you into social relations with persons of largest usefulness.

INTELLECTUALLY.

It will increase your knowledge of geography, history, literature, and religions.

It will broaden your views of the world's needs.

It will associate you with the strongest and brightest minds.

It will stimulate you to mental activity by presenting to you for solution the largest problems of the age.

It will necessitate an intelligent interest in foreign political affairs.

SPIRITUALLY.

It will cultivate a devotion to worthy causes.

It will stimulate you to a spirit of self-denial.

It will stimulate you to a spirit of prayer for the world.

It will bring you into close and intimate personal relations with the world's Saviour.

PRACTICALLY.

As a working member of an auxiliary, it will give you a knowledge of men and motives.

It will give you right views of the use and value of money.

It will give zest to your life by supplying a motive to effort.

As an officer of auxiliary or branch, it will give you self-possession in public activities.

It will give you a knowledge of parliamentary usage.

It will develop in you executive ability, power of concentration, ability for patient and continuous effort for a desired end.

As a missionary upon the foreign field, it will develop courage and self-reliance under difficulties.

It will give you an enlarging sense of Divine support and care.

It is suggested to the leaders of auxiliaries that the meeting this month may advantageously be made an experience meeting and an observation meeting, the workers themselves becoming their testimony, and giving the results of their personal observation, as far as practicable.—*Selected.*

WARM SPRINGS MISSIONS.

"Every human being born upon our Continent, or who comes here from any quarter of the world, whether savage or civilized, can go to the courts for protection—except those who belong to the tribes who once owned this country. The cannibal from the islands of the Pacific, the worst criminals from Europe, Asia or Africa can appeal to the law and courts for their rights of person and property—all save our native Indians, who above all, should be protected from wrong."—*Gov. Horatio Seymour in "Century of Dishonor."*

We are happy to say, that recently a slight change for the better has been effected, but yet the Indian problen is a serious and difficult one. Nations like individuals reap as they sow. If America has robbed the Indian, America will be robbed in return. Several millions of dollars and thousands of lives have been sacrificed in the past, that might have been prevented by *moral suasion*, but, in the language of Bishop Whipple, "Dark as the history is, there is a brighter side. No missions to the heathen have been more blessed than those among the Indians. Thousands who were once wild, painted savages, finding their greatest joy in deeds of war, are now the disciples of the Prince of Peace. There are Indian churches with Indian

congregations, in which Indian clergy are telling the story of God's love, in Jesus Christ our Saviour. Where once was only heard the medicine drum and the song of the scalp dance, there is now the bell calling Christians to prayer and songs of praise, and words of prayer go up to heaven. The Christian home, though only a log cabin, has taken the place of the wigwam; and the poor degraded Indian woman has been changed to the Christian wife and mother. With justice, personal rights, and the protection of law, the Gospel will do for our red brothers, what it has done for other races —give to them homes, manhood and freedom."

Subject.—INDIANS.

Scripture reading, Acts 10:9-43.

Sing Psalm 72, 4-8, L. M.

1st.—Who are the North American Indians, and how did they reach American shores?

2nd.—Indian reminiscences.

3rd.—There are now nearly 300,000 Indians in the United States; is the U. S. Government doing its whole duty towards them?

4th.—The United Presbyterian church has *one* mission among them; is she doing her whole duty towards them?

5th.—History of the Warm Springs Mission in the United Presbyterian church and the outlook.

MRS. J. B. CARRUTHERS.

Read any history of the North American Indians; "A Century of Dishonor," by Helen Hunt Jackson; reports from India Bureau, Washington, D. C., and Annual Reports W. G. M. S.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

OCT.—Warm Springs Mission.
NOV.—Freedmen's Missions.
DEC.—Our Benevolent Institutions, a Review.

Reports of Societies, Etc.

Freedmen's Work.

September comes and brings with it the reminder that the resting time is past and regular work must be resumed. Societies that adjourned for the hot months will come together to make new plans and readjust old ones for work. Thinking that it might be helpful to have some of the plans for work adopted by the General Missionary Society last May for the coming year, we will mention some of those in the Freedmen's department. It was agreed to continue the support of the industrial training for girls, which means an outlay of from $630 to $700 a month for salaries and running expenses, and the support of little girls in the Little Girls' Home at Knoxville, Tenn., which requires $55 a year. The number supported is only limited by the funds available for this purpose, the applications always exceeding the number received. As we all concede that the hope for the elevation of this race lies in educating and Christianizing the young, the necessity for surrounding them with wholesome moral influences while receiving this training, in the formative stage of their characters, is patent to all. Clothing, which has been so generously furnished, will be wanted this year also at each station, excepting Knoxville and Norfolk. The *new* work for this year is the erecting of two new school buildings, one at Athens, Tenn., at a cost of $1,500 and one at Prairie Bluff, our new mission in Alabama, at a cost of $1000.

Thus you will see it behooves us to be up and doing to be true to the trust we have in this department; and, with that in the other departments, we have a full year of work before us. But we will do it, and consider ourselves privileged in doing so. Already societies are writing for suggestions, and as reports year by year show a steady growth in contributions and work accomplished, we have good reason to expect this year to be the best of all. One society wants to know if a communion set is needed at any station, and would be glad to furnish one. Miller's Ferry, the youngest congregation, would gladly receive it. New material, to be used in the sewing classes at each station, will be gladly received, viz: muslin, calico, gingham and flannel—in short, any goods that can be made into useful articles for the home, or wearing apparel.

The Lord has blessed this work and He will be mindful of it still. May the work and workers become more and more worthy of this love.

Please notice directions for sending boxes: Rev. J. F. McCullough, Knoxville, Tenn., and mark "For Little Girls' Home." Rev. J. L. Cook, Athens, Tenn. Mr. Peter Cloud, Miller's Ferry, Wilcox Co., Alabama, Canton Bend. Rev. J. M. Moore, Chase City, Va. In sending to Bluestone, address as in sending to Chase City, and mark "For Bluestone." Rev. C. L. McCracken, Henderson, N. C. Always remember to enclose the receipted bill of lading in informing the principal of sending, and place a card in the box upon which the name of the society is written.

C. JANE VINCENT, Cor. Sec.
71 Arch Street, Allegheny, Pa.

Treasurer's Report.

Receipts for the month of June, 1894.

Foreign.—1st East Liverpool, 16; South Kortright; 22; 2nd New Wilmington, 15; Plain Grove, Y. L. M. S., 15.54; Indian Creek, 5; Chillicothe Pres., 7.55; Cuylerville, 5; 2nd Philadelphia, 20; 1st Chicago, 20; Sunny Dale, Kan., 2; Big Spring, 24; Guinston, 7.

Foreign Salaries.—Miss Young, College Springs Pres., 45; Miss Hogg, 2nd Allegheny, L. M. S., 25; Miss Given, Allegheny Pres., 18; Miss Campbell, Monmouth Pres., 87.50; Miss Lawrence, Arkansas Valley Pres., 48.50; Miss McCahon, Chartiers Pres., 50.

Foreign Specials.—Garrattsville, pupil Sialkot, 25; 2nd Allegheny, Bible reader India, 90; 4th Allegheny, L. M. & Benevolent Soc., Bible reader India, 1.00; 1st Chicago, Junior M. S., pupil Sialkot, 25; Colorado Springs, Y. P. S. C. E. Bible reader India, 30; St. Clair for Ramleh, Egypt, 15.

Home and Salaries.—Carrollton, 14.56; South Kortright, 21; Chillicothe Pres., 4; 6th Allegheny; Y. L. M. S., 10, Peter's Creek, 38.

Freedmen's.—Carrollton, 14.56; 1st East Liverpool, 16; Wellsville for Industrial work, 8; 2nd Allegheny, Junior M. Soc., for Little Boy's Home, 5; Hanover, Ill., for Industrial teacher at Henderson, 15; Sunny Dale, 4; Ninnescah M. Band for Knoxville, 11.51; Piper City for Knoxville, 5; Bloomington for Knoxville, 15.

Little Girls' Home, Knoxville, Tenn.—2nd Allegheny, Junior M. S., 5.

Church Extension and Parsonage Fund.—Columbus Neill Ave., third quarterly payment, 89.10; Indian Creek, 4; Wellsville, 7; Chillicothe Pres., 2.17; Cedar Rapids Pres., for Xenia Seminary, 5; Colorado Springs interest on note, 92.50; 2nd Alle-

gheny, L. Aid Soc., for Hanover ch. Beaver-co., 12.

Orphans' Home, Allegheny.—Sewickley, 5.

Memorial Hospital Allegheny.—Sewickley, 5.

Aged Peoples' Home.—Sewickley, 5; 2nd Pittsburgh, 10; 2nd Wilkinsburg, 15.

Pittsburgh Syrian Mission.—Salary, Miss Harriet M. Connor, 45; house rent, 17, all by Monongahela Presbyterial Society.

Life Membership in W. G. M. S.—Miss Belle Wright, Roberts, Ill., by her aunt, Mrs. Belle M. Wilson, 25.

Contingent Fund.—Kansas City Pres., 1; interest on investment, 159.75.

Thank-offering.—Mercer Pres., 11.31; Princeton Pres., 3.70; Arkansas Valley Pres., 92.38. These were received too late for acknowledgement in the Minutes. E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 314 W. 5th Street, Erie, Pa.]

We expect to hear from the secretaries of the congregational societies in answer to this first question.—ED.

QUES.—What has your society gained by the circulation of missionary literature, such as THE MAGAZINE, leaflets, or other publications?

QUES.—Will anything besides the Bible be taught in the training school for lady missionaries, and what will be the qualifications necessary for admission?

SUGGESTIONS.

We have before us the latest catalogue, prepared by our Literature committee. It contains a list of the very cream of missionary leaflets and society helps; and our Literature secretaries are asking, How can we bring this literature to the notice of the members of our societies? This can be done best by the societies themselves, and we would make a few suggestions.

First, let each society elect a Literature secretary, who will be their Magazine agent, and have charge of ordering and circulating missionary literature.

Let the secretary send to Mrs. McPherson for a catalogue, and select from it such leaflets as she thinks will be helpful, ordering one copy of each. These can be put in envelopes, (four or five in each), the names of the leaflets written on the outside, and the envelopes numbered. These are to be circulated among the members of the society, as you do books from a library, the secretary to keep a record of them in her book by the numbers on each envelope. From these sample copies the society, or the members, can decide which leaflets they can make pracitical use of, and order them through the secretary. If you have among your friends one who says she believes in "home" missions, but not in "foreign," perhaps "The Voice of the Women," "Aunt Rose of Assiout," or "The Women of Korea," might enable her to see that there are precious souls too in foreign lands whom the Lord is calling her to help to save. Or if you know one who, you feel, is not giving as the Lord has prospered her, there is the whole list of leaflets on *giving*, from "Mrs. Pickett's Missionary Box," down to "Thanks-giving Ann." Or, if you are the leader of a Junior society, and you feel that your own words fall lightly on the ears of the children, give them a leaflet to read and ponder. There is a whole page of leaflets for the Juniors—these and many others you will find useful, and we think all will admit it as a fact, that what we read makes a deeper impression on the mind than what we hear.

IN MEMORIAM.

Mrs. J. L. Matthews.

A tribute of love from the Ladies' Missionary Society of Park Avenue church, Omaha, to the memory of Mrs. J. L. Mathews, who died July 16, 1894:

Truly the memory of this sister will linger long in the hearts of those who loved her. Seven years ago she came among us, and at once took up her share of the work in the little vineyard then so recently planted here, and during these years she seldom found an excuse sufficient to keep her from attending the meetings of our society, of which she was a faithful member and an efficient officer. Her work here is done, but as we think of her unselfish devotion to the work of the Master. Her influence will go on and on.

MRS. W. E. GRATTON,
MRS. J. R. CAMPBELL, } Commiltee.

Mrs. Elizabeth Gilchrist Byers.

A tribute of love from the W. M. S. of Oskaloosa, Iowa, to the memory of our dear departed sister, Mrs. Elizabeth Byers.

We know it was in response to the Heavenly Father's call that she so quietly and peacefully left us, implicitly trusting in the Saviour whom she so loved and served. We greatly miss her, as her very presence inspired us with higher ideals of Christian living. But with the spirit of submission which she possessed we desire to say, "It is the Lord; let Him do what seemeth Him good."

She saw only the good and beautiful in others; we could see naught but goodness and purity in her. As we sadly laid her body to rest on the day and at the very hour for our regular monthly meeting, we could also rejoice in the thought of the glorious meeting she had experienced with her Lord and Redeemer.

We deeply sympathize with her sorrowing dear ones, but, "Weep not; she is not dead, but sleepeth." May we be as faithful in the Master's service as was she, that we too "may have right to the tree of life, and may enter in through the gates into the city."

MRS. EMILY J. CORYELL,
MRS. IDA LOU MCKIRAHAN, } Com.

Mrs. Annie Miller Dygroff.

A tribute of love, to the memory of our president, Mrs. Annie Miller Dygroff, from the Womans Missionary Society of Keokuk, Iowa.

"Who hath woe? Who hath sorrow? Who hath wounds without cause? They that tarry long at the wine." Yes, untold wretchedness, misery, and despair. This caused the hand which should have been her earthly protector to fire the fatal shots which took from us our president; a Sabbath-school class, their teacher; the Christion Union, a member; the congregation, one of its most faithful workers; parents, a daughter; a little son, both father and mother. Oh, fearful record, appalling curse! Should we not record it, that it may strike terror to the hearts of those who "mingle strong drink," and make us more faithful in spreading abroad the knowledge of Christ, which saves from all sin?

Though young in years, this life was to her trouble and sorrow, her "chief joy" the house of God; and although death came in such cruel form, it brought to her sweet peace, for "Blessed are the dead who die in the Lord." By order of Society.

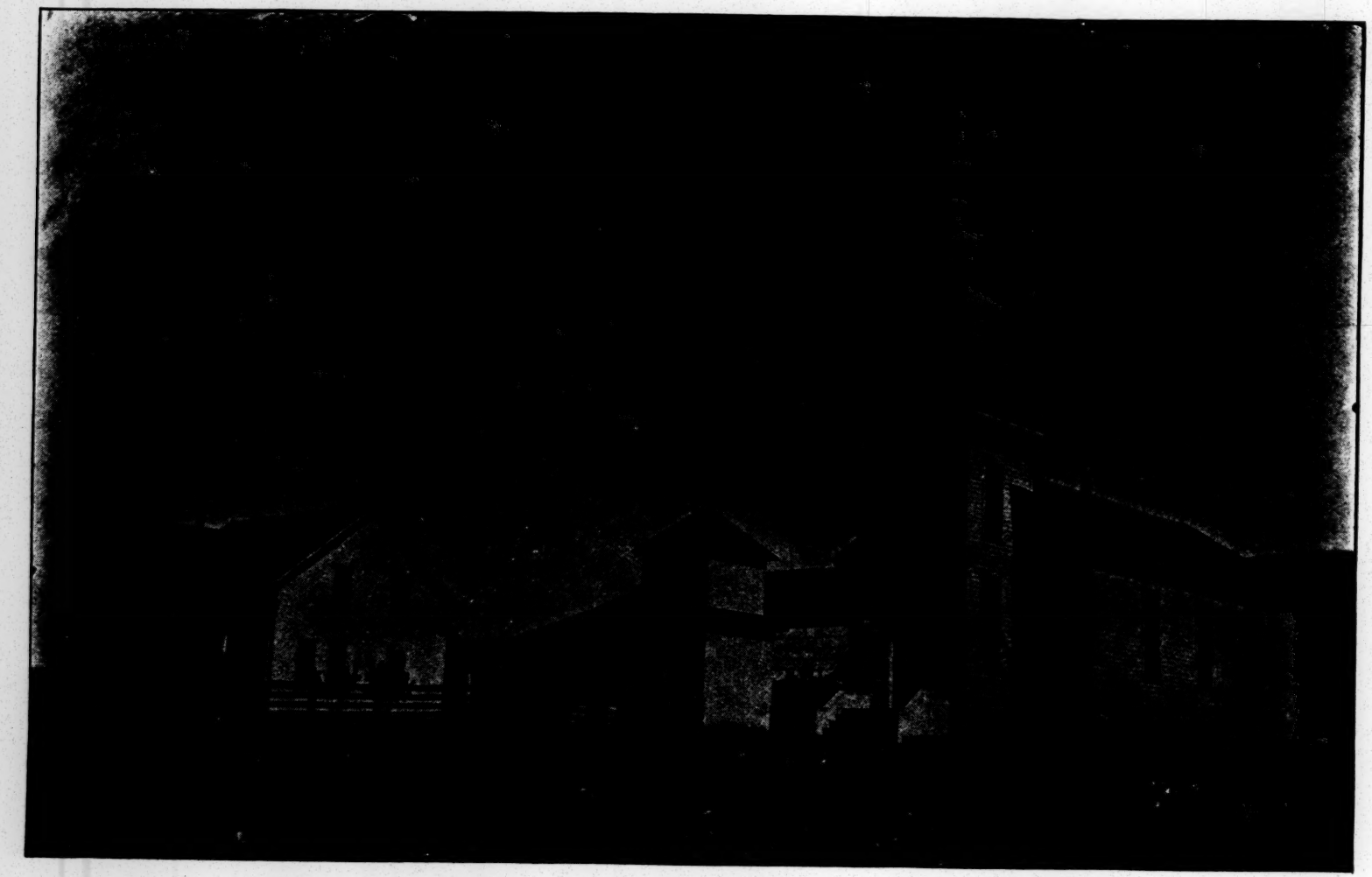
Mrs. Wm. Donald.

The following resolutions were adopted by the Young Ladies Missionary Society, of Unity U. P. Church.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved treasurer, Mrs. Wm. Donald.

Resolved 1, That by her death we have been deprived of the fellowship of a devoted Christian woman, and one who was always interested in the cause of missions; that while we deeply feel our loss we know it to be her gain.

Resolved 2, That we extend our sympathy to her bereaved husband and friends, and commend them to the Saviour who comforts the sorrowing. COM.



WARM SPRINGS INDIAN MISSION.